SERMON

PREACHED AT

St. MICHAELS *Wood-street*,

At the request of some Friends; And now Published to prevent

MISTAKES.

BY

Titus Oates D. D.

There is one God, and one Mediator betwixt God and Man, the Man Christ Jesus, who gave himself a Ransome for all. 2 Tim. 2. 5, 6.

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WIILIAM JANE.

To his Illuſtrious Highneſs

Prince RUPERT,

Count Palatine of the *Rhine*, Duke of *Bavaria* and *Cumberland*, Vice-Admiral of all *England*, Knight of the moſt Noble Order of the Garter, Conſtable of his Majeſties Caſtle and Honour of *Windſor*, and one of his Majeſties moſt Honourable Privy Council, &c. The Publiſher humbly Dedicates the enſuing Diſcourſe.

SIR,

I Have preſumed to Dedicate this plain Diſcourſe, touching the Eternal Deliverance of the World, to your Illuſtrious Highneſs, to whom, under God, and our Gracious Soveraign, is chiefly owing a very conſiderable Temporal Deliverance to this Nation.

For without your Highneſs's great Zeal and Intereſt, and generous Example, to ſeveral Right Noble and willing Lords and Patriots, to ſupport the Evidence, (and ſome miraculous Providences intervening) it hardly had fail'd, but that Might and Craft had quite ſtifled and over-laiden the Truth in weak Hands, and brought a diſmal Deluge of Blood and ſlavery upon the Nation, both our Princes and People, in an inſtant, before Men had been awake, or aware.

It is not for my weak Pen, to recount the Merits of your Highneſs, and your renowned Courage, and innumerable hazards, and perils, and ſufferings, in our behalf, whereby you are moſt great and dear to all, by being ſo cheap to your ſelf: nor the Lovelineſs of your generous ſincerity, and Patronage of the Proteſtant Religion, without changing, or doubting, or fear, whereby you are, under his Moſt Gracious Majeſty, a great Darling to all *Engliſh* Hearts, bleſſing God for you throughout the Nation, not any perhaps of the moſt ſeduc'd *Sects* amongſt us, diſſenting in this common Vote and Acclamation. Yea, well might I bluſh, at the meanneſs of this Preſent to ſo great a Prince, but that I truſt, through your Highneſs's candid Conſtruction and Acceptance, to convey therein, for want of a better Inſtance, ſome repreſentation and aſſurance of that large and eternal Gratitude of my Heart and Soul, which, I truſt, no Power on Earth can ever make me aſhamed to acknowledge and maintain, amongſt the reſt of his Majeſties good Subjects, towards your Highneſs, while I am, what I ever ought, and ſhall be,

Your Highneſs's moſt humble and moſt faithful Servant,

Titus Oates.

To the READER.

Christian Reader,

THIS Discourse comes forth not for any ostentation, but for general satisfaction, upon occasion of some Exceptions raised against it, by some open and some secret Enemies, which my present Affair hath raised against me in great numbers, as God in his goodness hath relieved me likewise on the other hand with no fewer Friends.

Necessary therefore, and just it was, to represent it here, in the same form and manner it was delivered from a very few Notes, as near as memory could reach and recover, for which gift and happiness, as for all other mercies, I owe special acknowledgment to God.

Wherein the consideration of my so little leisure to recollect or pen, in my present Circumstances, and multitude of other Affairs, and Visits, may gain for me some grains of allowance, for the Style, with favourable and candid Judges; though had I more, it ever was, and should be my Rule and Principle, as the best Method of success, and blessing from God upon my Labours, to be serious, rather than light in such a Work, and to affect a naked, pertinent Solidity, above any vain-glorious Digressions of Wit and Eloquence, and the Edification of my meanest Auditors, rather than my own Fame.

For the Points of Doctrine therein maintained, it was my special aim and care, in this great Embassie between God and Souls, as usually it is in others, to follow my Instructions, and to utter nothing as God's Word, what was not manifestly grounded on clear Scriptures, according to the best of my skill, and former Studies; wherein, if my sincere apprehensions of God's Mind, concur not, in every branch and circumstance, with other men's thought or opinion, if such be of equal degree, I both humbly beg, as I shall yield, with honour, a mutual, fraternal liberty of sincere Sentiment, and pursuit after the best, and most certain knowledge of God's Truth; if my Superiours, any way, in Age, or Studies, and especially in Authority over me in the Church, I count it Duty, to alter my Liberty into Submission, in Points Controversal, for the sake of publick Peace and Order, whereby Truth it self in the end is best preserved.

And no Church more deserves this deference, and submissive Trust of her Sons, than our own Mother of Britain, which merits this Confidence from her Disciples, not only for her hoary and Apostolical Antiquity, but for a right discharge of her Trust and Government, in sifting Truth from Error, as is sufficiently asserted, and made to appear, by many its Right Learned Defenders, both Ancient and

Modern

Modern, from the Reformation to this present, to whom I refer thee; and, more particularly, to Mr. Jones, *his excellent and learned Treatise of the* Soveraign of the Heart, *which I have perused, with much satisfaction and benefit; wherein, amongst many good Notions and Principles, two main boasts and pretences, of the Idolatrous and heartless Synagogue of* Rome, *(wherewith both the wise and sincere have been often captivated) are fully refuted and overthrown, those of first* Plantation, *and, after* Ordinations, *pretended to be conveyed, from that Abominable Strumpet, to* England, *our true Mother-Church.*

Yet much it were to be wished, 1. *That* Sion, *in some respects, were as wise in its Generation, as* Babylon; *and that we of this Church, had that submission to Governours, and Brotherly Union, and nearness to one another, and of publick spirit, to shew for the Truth, which they of* Rome *express, to propagate their Errors, which would be true Christian charity and zeal, and regular Order in us, out of conscience to Christ, which, in them, it is too much to be fear'd, is but spiritual slavery, and a riotous combination, for the interest and ambition of their Pope and Clergy.*

2. *That those also who are gone astray in Schism, and separation from this Church, would seriously bethink themselves, how injurious they are, and have been therein, to God and the Countrey, by weakning and undermining the Protestant Interest, by their Divisions, and infinitely gratifying and advancing the Papal, though (I trust) against their Intentions and Design: And that the Reverend Fathers of our Church, would, by meekness, smooth the way for their repentance and return, and like the tender Father in the Gospel, meet them afar off, to fall upon their Necks, and kiss them.*

3. *That all sorts and degrees amongst us, would be more careful to verifie, and adorn their excellent Protestant Principles and Doctrines, with a suitable Christian Conversation, and Reformation of Life, without which, there will be little or no Truth found in us in God's sight, whatever may be our professions and pretences before Men.*

And lastly, It is my own humble request to all Christian Brethren, who have a sense and compassion of the danger I am in, from so many Enemies, that they would drop a Tear in private, in my behalf, for my preservation, from the strong Lyes and Machinations of a sort of Men, not inferiour for malice, and cruelty, and enmity to the Truth, to the Powers of the Air, and likewise as invisible, (though abounding in our Air as much as the other) through their lying Artifices, and flinching changeableness, and equivocation in Names, and Habits, and Dialect, and Pretences, from the School to the Gallows, far unlike honest, plain-dealing Men, or erect and generous Christians, who have a God, and the World to come, for their trust and refuge, against whom I must stand upon my Guard, throughout my Life, for

no other cause, but my Fidelity to my King and Countrey, which with them is counted Treachery. And that God would stand by me in my information and testimony, before Tribunals and Councils, to direct and preserve me from wronging, or unjustly favouring any of them, great or small, in the least tittle, which always was, and shall be, more my fear, than the fear of death. Yea, that God in his infinite mercy, would unbewitch this Roman-Catholick *Synagogue, who believe none to be Christians but themselves, who hardly are, and give them humility, and repentance, and love of the Truth, to discern & abandon their monstrous Heresies, & stupendious abominations, which would soon turn all our fears, & jealousies, & chargeable watchings, into love, and mutual confidence, and thanksgiving, to the great peace and quiet of all Christians, throughout this Land, and throughout the World.* Farewel.

I am thy *B*rother and *S*ervant

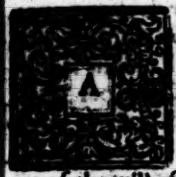
in our deareſt Redeemer,

Titus Oates.

A SERMON Preached at St. *Michaels Wood-street*, &c.

Matth. 18. 11.

The Son of man is come to save that which was lost.



Almighty God, hath of his infinite mercy, and goodness, been pleased at sundry times, and in divers manners, to manifest himself to the World. First, By the Patriarches, whom he did constitute Preachers of Rigteousness, and by whom he made his will known to the sons of men, and then by his Angels, by whose ministration, and disposition, the *Jews* did perceive the Law. And after that by the Prophets, who also were publishers of the will of God, to men, in order to their reformation; But in these last days, spoken unto us by his *Son*, whom he sent out of his bolom, to execute the Office of a Prophet; declaring his will and pleasure: and as a King to Rule and Govern his Church; in order to which, he hath given him all power both in heaven and earth, & by whom also he did make the World (who being the means of our better understanding) the brightness of the glory of the eternal God (which to us is invisible) and upholding all things by the word of his power, ascended into Heaven, and sitteth at the right hand of God, and ever liveth to make intercession for us, and will again appear as a King and as a Judge, to punish offenders. This is he who is represented in my Text, that saith, *The Son of Man is come to save that which was lost.*

In which words we shall inquire, 1. Why Christ is called the Son, 2. Why he is call'd the Son of man, 3. To what end he came into the World; as the Text tells us, *He came to save that which was lost.*

1. Why he is called the Son; the Son of God as elsewhere, and the Son of Man; as in my Text; we are to understand that God, though he had an especial respect to the Angels, yet he thought it not fit, that they should have this honour conferred on them, to be called the Sons of God.

1. So that the first reason, why Jesus Christ is called the *Son*, was to demonstrate his eternal generation; for in this appellation, the Apostle St. *Paul* discovereth to us the dignity of Christ *above* the Angels of heaven: see *Heb.* 1. 4. 5. *Being made so much better then the Angels, as he hath by inheritance obtained a more excellent name then they: for unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee: and again I will be unto him a Father, and he shall be unto me a Son.* Which words are taken out of the second *Psalm*; and though in some since they may have reference to *David*, yet they are by the Jews themselves acknowledged in a more sublime sence, to belong unto him that was to come into the World, *to save that which was lost.* Upon the accompt of his Superiority of Christ *above* the Angels, by vertue of his Son-ship, the Angels of God themselves are obliged to give worship to our Lord Jesus Christ, for in the sixth verse of the aboveſaid first Chapter of the *Hebrews*, we have the Apostle saying thus, *And again when he bringeth his first begotten into the world, he saith, let all the Angels of God worship him.* It is true, the Angels themselves have their titles, but they are no higher then winds and flames. *Psal.* 104. 4. *Who maketh his Angels Spirits, and his Ministers a flame of fire*, but unto Jesus Christ he gives far higher titles, calling him Eternal King: and God mentioning his T[illegible]

and his Scepter, and great Justice, in exercising his regal power, in succouring the faithful, and punishing the impenitent and refractory in their words. *Thy Throne, O God, is for ever and ever; and a Scepter of righteousness, is a Scepter of thy Kingdome.* Psal. 45. 6. Heb. 1. 8. So that the word, Son, here, doth plainly set forth, how much the Messias, that came into the World to save lost man, excelleth the Angels, and both Antient and Modern writers, do agree in this assertion, *viz.* That the Son-ship of the Messias, did demonstrate him to be more excellent then the Angels, which will plainly appear, if we consult them in this case; one on *Heb.* 1. 5. saith thus, *Quum Davidi aut Christo dicitur, tu es filius meus singulare quiddam designat & majorem excellentiam quam aliorum qui sic vocantur alioqui impropria esset & inepta hæc locutio qua velut ex grege eximuntur.* I confess that the Appellation of Sons is given to Christians, persevering in the faith of Christ our Lord, *John* 1. 12. 13. *Gal.* 4. 4. 5, 6, *Rom.* 8. 13, 14, 15. 16, 17, 18. Yet Christ is called [illegible].

The Son; Magistrates have that name, *Psal.* 82. 6. Yea, the Angels themselves *Job.* 1. 6, 2, 18 31, 7. But we must understand it to be given to them, *Modo generali & impropriè*; but when we find this Son-ship, mentioned in reference to Christ, we are to understand it to be spoken concerning him, *modo particulari*; *Thou art my Son, this day have I begotten thee.* And a Father of 1300 years standing, telleth us, that it is the tradition of the Jews that the Messias is to be preferred before the Angels, and the Saints of God; *Traditio enim adhuc est inter eos Messiam evehendam super Abrahamum & Mosem & Angelos ministratores.* And,

2. This brings me to the other reason, why Christ is called the Son, to shew that he is preferred before the rest of Gods Messengers and Servants; as for example;

3. *Moses*, who was indeed faithful in the discharge of his office, in the house of the Eternal God, but it was in the Condition and qualification of a Servant; but Christ appeared faithful, as a Son; see *Heb* 3. 1, 2, 3, 4, 5, 6. *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also* Moses *was faithfull in all his house; for this man was accounted worthy of more glory then* Moses, *in as much as he who hath builded the house, hath more honour then the house. For every house is built by some, but he that built all things is* God, *and* Moses *verily was faithful in his house as a Servant, for a testimony of those things which were to be spoken after, but Christ, as a* Son *over his own house, whose house, are we, if we hold Fast the Confidence, and the rejoycing of hope, firm unto the end.* From all which I gather this undeniable Maxime, That although *Moses* had in his time the greatest honours conferred on him, in reward of his fidelity, towards Almighty God, yet he is still termed a Servant; but when any thing is spoken of Christ, when brought to publick view, by way of comparison, with the greatest of the Heroes before him, he is preferred before them all, as a Son, the eldest Son, & Master of the Family; so that now we see plainly the reason of this appellation. The Son, as a learned Father saith, upon these words, *Christum ante Angelis prætulit nunc & Moysi quem Judæi, facilè putarent Angelis præstare quos Scriptura non Amicos (ut* Mosem*) sed ministros vocat.* It is true, that what was spoken of *Moses* may be said of Jesus Christ, but that which is spoken of Jesus Christ, cannot properly be said of *Moses*.

The Jews that did believe Jesus to be the Christ, and the Messias, that should come into the VVorld, yet still they were great admirers of *Moses*, and of the rest of those great men, who had the conduct of affairs, in their several generations, and were sometimes inclined to judge an equality to be betwixt *Moses* and Christ. The Apostle therefore to

take

take them off from putting so great a dishonour upon the Captain of their salvation, tells them, that Christ was counted worthy of more glory, then *Moses*; for though Christ was a Servant of God, as well as *Moses*, and a friend of God, as well as *Abraham*, yet he was to be preferred, because he was a Son; and the Sons amongst the Jews were preferred before Servants and friends, and the eldest Son, before all the family; so Christ being the eldest Son, the first begotten among many brethren to him is given the prehemminence; the Jews, though reduced to the obedience of faith, yet through the habit of a different Education were unwilling to forsake the great veneration they had for their great conductors, to whom they gave more honour and respect, than they did to the Angels themselves; for they termed them the Friends of God: but the Angels, those Celestial beings, were onely termed Gods Servants. So that it is very probable, that when the Apostle prefers Christ before the Angels, it was a Doctrine that they were more easily induced to believe; & therefore after he had given undeniable reasons to convince them, that the Sonship of the Messias did intitle him to more glory & honour, than *Gods* holy Angels, he comes to give them the like arguments, to oblige them to believe this Sonship of Christ intitles him to more glory than *Moses* himself, to whose Law they gave such veneration, insomuch that they thought none could be saved, but those that did observe it, *Acts* 15,1. And seeing that they had such an esteem for *Moses* it would be a matter of difficulty to make them to believe the prehemminency of Jesus Christ above him. Therefore the Apostle, in these first six Verses of the third Chapter of the *Hebrews*, endeavours upon the account of the Sonship of Christ, to manifest him to be worthy of more glory than *Moses*, who though he was Gods Favourite, & faithful in Gods House, yet it was as a *Servant*; but Christ; he was not onely God's Favourite, and (not ouely) faithful in the house of God as a Servant, but also as a Son.

2. I am now come to shew you why he is called, in my Text, *The Son of man*. There are several reasons for this.

1. That being Man, he might know our miseries, and how he might succour them that are tempted; which he could not have done, had not God constituted him a faithful and a merciful High Priest, in things appertaining to his Divine Majesty, in order to make reconciliation for the sins of the people. For it is irrational to conclude, that this great design could have been effected, had not Christ been in all things made like unto his brethren; for by this means, Jesus the Son of Man was made obnoxious to the like sufferings and temptations that man lies under; and therefore being made like unto man in all things (sin onely excepted) he is able to support and carry us through temptations, and succour us in the hour of trial.

It is a natural Maxim, that none can be conceived to be more inclined to show compassion to those that are objects of pity, than those that are and have been compassed with sorrows and temptations. Hence it is, that *Christ took not on him the nature of Angels, but the seed of Abraham*, Heb. 2. 16. 17, 18. *For verily* (saith St. *Paul*) *he took not on him the nature of Angels, but he took upon him the seed of Abraham*: that is, he laid not hold of Angels as they fell, and were carried away captive from him, to save or rescue them from ruine, or to bring them out of captivity, but onely to men doth he extend this favour of rescuing and saveing them from ruine. *Wherefore*) saith the same Apostle, *ver.* 17.) *in all things it behoved him to be made like unto his brethren, that he might be a merciful and a faithful high Priest in things pertaining to God, to make reconcilation for the sins of the people*. From which words we may see that it was not the design of God, that Jesus Christ his Son, by an E-

 eternal

eternal Generation, ſhould come in an Angelical guiſe or glory, but in a humble ſufferin condition, that he might be better qualified to have compaſſion on thoſe who are in fall'n condition; and the Sons of men are not thereby onely aſſured, that Jeſus Chri (as the Apoſtle ſtiled him, *Rom.* 9.1. *God bleſſed for ever*) will with all fidelity diſcharg his Office of a merciful and faithful high Prieſt, but according to the moſt exact meaſure and rules ſollicite our caſe before Almighty God, and by this means obtain relief for ou neceſſities. So *verſe* 18. *For that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.* For that it is undoubtedly true, that the doleful afflictions that ou deareſt Redeemer underwent, do with an high hand make it appear, it was Gods deſig then, that his Son ſhould be compaſſionate by the unparallel'd experience of temptations he ſhould be inclined to relieve and ſuccour all that fall into temptations and afflictions that attend the beſt of men on this ſide the grave.

Eſtius ſaith plainly, Whereas the holy Apoſtle ſaith, *that he might be a merciful high Prieſt* it was, *Ut condoleret miſeriæ noſtræ, & ex eo commiſerationis affectu cauſam noſtram fideliter, & ex animo apud Deum ageret: hæ enim partes erant Pontificis quas Chriſtus præſtare non potui niſi naturæ & conditionis noſtræ particeps eſſet, cum multis aliis, &c.*

So that we have not onely the teſtimony of the Apoſtle, and the Learned of ſubſequen Ages, but alſo reaſon plainly points at the ſame, *viz.* that one great reaſon, why Jeſu Chriſt did take upon him the ſeed of *Abraham*, and was therefore ſtiled the Son of Ma was, *that he might ſuccour them that are tempted.*

2. That he might deliver them from the power and fear of death, both of which were the diſmal conſequences of the tranſgreſſion of our firſt Parents. But of theſe in their Orders

1. The powers of death, which is apparent from that of the Apoſtle, *Heb.* 2: 14. *For aſmuch then as the children are partakers of fleſh and blood, he himſelf likewiſe took part of the ſame, that through death, he might deſtroy him that had the power of death, that is, the devil.*

You may eaſily call to mind what *Adam* entailed upon his poſterity, by his neglect o *eating of the Tree of life*, and by eating the forbidden fruit, even eternal death, under whic the *generality* of Mankind were held, till the coming of the Son of Man in the fulneſs o time. *As in the firſt Adam all men die, ſo in the ſecond all ſhall be made alive*, 1. *Cor.* 15. 2 By the miſcarriage of our firſt parents, way was made for a deſign of our Enemy the De vil, to hold us under death. Now therefore it is apparent, that the end of Chriſts com ing in the fleſh, and becoming the Son of Man, was καταργῆσαι to aboliſh, or to take awa all force and power, and to fruſtrate the deſign of the Devil, as the phraſe καταργεῖν διαθήκην doth import, and cancel that teſtament, by which, upon the account of ſin, men coming into the world, were bound over to death. But Chriſt, he being the ſon of man, deliverd man kind from eternal death. For although by Chriſts death, temporal death is not taken away yet it is deprived of that reigning power over man, as *St. Paul* elſewhere ſaith, *Ro.* 5. 17. *For if by one mans offence death reigned, by one man.* &c. of which reigning power, I ſay death is de veſted, & ſo of its ſting, & victorious progreſs. Hence that of St. *Paul*, 1, *Cor.* 15. 55, 56, 57. *O death where is thy ſting, O Grave where is thy victory. The ſting of death is ſin and the ſtrength of ſin is the Law. But thanks be to God, who hath given us the victory through our Lord Jeſus Chriſt*, who got the victory over death for us. For it is apparent, that Chriſt overcoming the ſharpneſs of death, did reſcue man from the power of death, ſo that it is impoſſible for man to be for ever held under it. From all which we may eaſily gather this, that Chriſtians, or Believers, who are to be brought to Heaven by Chriſt, are here in humane fleſh and ſufferings. And ſeeing that Brethren, or Fellow-children, are of like natures

Chriſt

Christ therefore, who is called our Elder-brother, is declared to have part with us in flesh and sufferings, to this very end and purpose, that he might frustrate and make void the design of him that was our enemy from the beginning (which was to keep men under death and its raging power) and to rescue man from the grave: so that as in *Adam* all di'd, so in him, the second *Adam*, all might be made alive.

2. From the fear of death. When Christ came into the world, and did design to establish another Law amongst the sons of men; upon which account he could not but expect, because of the different nature of this Institution from that which they lived under, and the corrupt dispositions that they had contracted by reason of sin, that this his Law would be opposed, and the professors of this new Law would be persecuted: therefore like a great exemplar of true courage, he suffers these experiences of temptation and affliction within his own Soul, to this end, that he might sympathize with, and deliver them *who through fear of death were in their life-time subject to bondage.* And therefore our Apostle St. *Paul* here layeth it as a foundation of comfort to them that dreaded persecutions, because they fear death. Now that they might be able to go on in the obedience of faith, and act like Champions in their several stations, and fight manfully against the opposers of his Gospel, *viz.* the Divel, the World, and the Flesh, the Apostle assures them, that Christ hath redeemed them from death. *O death, I will be thy plagues.* (Hos. 13. 14.) *O grave I will be thy destruction.* Therefore if any be under any pressures of spirit, upon the account of the profession of Christian Religion, though they do not out-live and enjoy the promise of deliverance here in this life, they shall rise again to eternal joy & felicity through him that loved them, & gave himself for them, & is risen again from the dead, & is become the first fruits of them that slept. Therefore the Apostle, *Heb.* 2. 15. saith, that Christ did take our nature, in order to deliver them *who through fear of death were all their life-time subject to bondage.* From which I necessarily conclude, that the reason why the Messias was the Son of man, was, that he might take away the fears of persecution, and death it self, which makes men so cowardly, and keeps them in such awe, that is, in a most unchristian and servile condition, whilst they see no hopes of deliverance. Therefore Christians are, by the same Apostle, *Heb.* 12. 1, 2, 3. admonished, that in those afflictions that so easily beset men, they lay aside all worldly love and fear that may incumber them in their Christian race, and in order to this to look unto Christ Jesus, who hath in himself endured the highest afflictions, and will be sure to crown their sufferings with the greatest rewards, if they follow him with all perseverance, & patience; therefore let them consider his patience in enduring such notorious contradictions against himself, by which they might not faint, nor be wearied in their minds: *Whereof* (saith he) *webeing encompassed about with so great a cloud of witnesses, let us lay aside every weight and sin which do so easily beset us, and let us run with patience the race which is set before us, Looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be faint and wearied in your minds.* Heb. 12. 1, 2, 3.

3. I proceed now to the third Inquiry, *To what end Christ came into the World?* the Text tells, *It was to save that which was lost.* Here we must inquire,

1. What is to be understood by the word *Save?*

11. What by the word *Lost?*

111. How, or in what sence, *Those were lost, whom Christ came to save?*

1. What is to be understood by the word *Save?* Here two things are to be considered,

First, What those Evils were from which Christ came to save that which was lost,

Secondly, What Privileges he came to invest them withall; for it is taken for granted that the holy and wise God did not design that Jesus Christ should come into the World only to deliver man out of the estate of perishing eternally, but also to qualifie man for the enjoyments of such Priviledges & Immunities as were consistent with a Creator to confer, and a creature to possess. I shall begin with the first Consideration.

First, What those inconveninencies and dangers were, from which Jesus Christ did come to save man, and of these in the order as follows.

1. To save man from the Law, to bring him out from under those dispensations, by which he could not reap any advantage in order to the remission of his sins; for the first terms being broke with God by man, they had no room left them for repentance, by which they might obtain everlasting life and glory. Neither did *Moses*'s Law give or procure pardon of sin, it being a Law that was weak and infirm; now then if this be given us for granted, it will follow, That it must be the design of Christ to come into the World, in order to deliver man from this Law; for it is apparent, that there was reason for the abolishing of this Law, because it was so unable through mans weakness to do that which was designed to do, *viz.* the expiation of, or cleansing us from sin, Hence it is that St *Paul* tells us, *Hebr.* 7. 18. *For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. Lex moralis non potuit expiare, nec ceremonialis sanctificare.* Now these Lawes were not designed by Almighty God to effect the pardon of sin, he giving most of them for a punishment for sin: *Wherefore then serveth the Law?* saith the Apostle, *Gal.* 3. 19. *it was added because of Transgressions.* And it was given as a judgment upon the people of *Israel*, as you may see, *Ezek.* 20. 24. 25, *Because they had not executed my judgments, but had despised my Statutes, and had polluted my Sabbaths and their eyes were after their Fathers idols. Wherefore I gave them statutes that were not good, & judgments whereby they should not live.* Now it is manifest that such Laws as those could make nothing perfect, and therefore it was the design of the man Jesus to come into the World to save men from the Yoke of this Law, and from the Curse entailed upon the same.

1. From the Yoke of the Law, see *Gal.* 4. 4. 5. where the Apostle shews us plainly that when the time was come when the Almighty and Everlasting God was pleased to lay the *Mosaical* Law aside, then he sent his own Son in humane flesh, who submitted to and performed the whole Law, to redeem the sons of men from under those dispensations even from the Mosaical performances, which was an insupportable yoke; and while the Law lasted, it was a partition wall that did hinder the *Gentiles* from a clear understanding of the intentions that he had to do them good; & those that had the experience of the yoke looked upon it as a tempting of God, to put it upon the neck of others; they being excused from its servitude, by vertue of Christs coming into the world, see *Acts* 15. 10. *Why tempt ye God to put a yoke upon the neck of the Disciples*, &c. comparing this with the words of the Apostle, *But when the fulness of time was come, God sent his Son made of a Woman under the Law, to redeem them that were under the Law.* Now that this Law was such an insupportable burden, doth not only appear from the nature of the Law it self, but also from the design of God in giving it, and the great occasion that moved the eternal God to impose it upon men, and likewise from the insufficiency of it, it being not able to procure any eternal reward for the keepers and observers thereof in the state they were in.

2. Christ designed to deliver man from the Curse of the Law, and did actually by his death accomplish this his design, by being made a Curse for man, see *Gal.* 3. 13. who

where the Apostle saith in express words, *Christ hath delivered us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.* So that from hence we may observe, That there was no means in the Law left to justifie any but rather to bring Curses on all; and that is apparent, because all have sinned, see *ver.* 10. *As many as are of the works of the law, are cursed; for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them.* Christ our blessed Redeemer hath been pleased to make a seasonable intrepositon, and make known the pardon of sin in a second Covenant, and in order hereunto he did undergo the Curse of the Law, by being hanged on a Tree. Consider again those words of St. *Paul, As many as are of the works of the law, are under a curse;* that is, they are involved under the Curse for every sin they are guilty of, so that they are in no possibility of being in a state of being justified hereby, therfore Christ the great Restorer of the World did come to save and deliver man from the Curse of the Law. Both of which particulars are, I think, sufficiently proved by the Apostle in *Gal.* 5. 1. *Stand fast therefore in that liberty wherewith Christ hath made you free, and be not intangled again with the yoke of bondage.* Hence it is apparent, he made man free from the snare and servility of the Law.

3. Christ came to save men from their vain Conversation received by Tradition from their Fathers; certain it is, that the greatest Devotees to that Religion, had not the inward purity, and so their legal rites and external performances (in which they placed the greatest part of their Religion, and from which there was no great matter of consolation that could be obtained) were taken away, when he came to inform the World of a Religion that was attended with greater purity. The Apostle St. *Peter* doth from hence perswade the Christians to whom he directed his Epistle, that seeing they had a Father on whom they did call, then they were oblig'd to walk strictly and reverently, considering that Christ by his death delivered them from their vain conversation, deriv'd from their Fathers by tradition, 1 *Peter.* 1. 17, 18, 19

4. From sin, both in respect of its guilt and punishment, for to this end did Almighty God design the death & resurrection of the man Jesus; for he did so reconcile man to God, and rose again from the dead, to open the gates of everlasting life, to assure men upon the Terms of obedience for the future, of those joys which God hath designed for those that receive the truth in the love thereof.

5. From Wrath to come, which is a Judgment that God will inflict upon those that know not him, and have not been ready to yield obedience to the Gospel of his Son Jesus. Now that man upon the account of an Evangelical obedience, might be sure of his reward in another world, Christ came to deliver man from Wrath to come, which if he had not under taken, there would have been no room left for a reward, for those that might at any time act with the highest zeal in the observation of the Law of this great Lawgiver Jesus Christ the righteous one. St. *Paul* tells the *Thessalonians*, what manner of entring in he had unto them & how they turned to God from Idols, to serve the living and true God, and to wait for his Son from Heaven, whom God raised from the dead, even Jesus, who had delivered them from the wrath to come: (see 1 *Thess.* 1. 8, 9, 10. *For unto you sounded out the word of the Lord not only in Macedonia & Achaia, but also in en every place faith to God-ward is spread abroad, so that we need not speak any thing. For they themselves shew of us, what manner of entring in we had unto you, and how ye turned to God from Idols, to serve the living and true God, And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from wrath to come*

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My design in those words, is to shew, That as Christ delivered man from those inconveniences that might and would appear highly prejudicial to his Soul in reference to its comforts here, so he came to save man from that Wrath that might impede the Reward of its obedience to God; for he had no sooner overcome the sharpness of death, but he did open the Kingdom of Heaven to all that would accept of it upon those terms on which God was pleased to offer it, and this deliverance from Wrath is built upon the justification that man hath obtained by his blood; for if it be so that Christ hath justified the posterity of *Adam* by his blood, and that he designed this justification for them by coming into the World, then it will follow, that he did design their deliverance from Wrath, all which appears from the words of St. *Paul*, Rom. 5. 9. *Much more then being Justified by his blood, we shall be saved from wrath through him.*

Secondly, *As* the word *saved*, implies a Deliverance from those inconveniences that may attend man, so it intimates an investiture with some priviledges, and therefore I am now in order to illustrate this. I will lay down this undeniable conclusion, that as Christ did come into the world to save men from those things which might hinder their comforts & joys either in this world, or the next, so he came to do such things for them as would tend highly to advance both their comforts and joys here and hereafter, which shall be cleared (by which means you will have a good understanding of the salvation designed by our Lord in my text, *who came to save that which was lost*) in these particulars.

1. He came to reconcile man to God, for him did God raise up to be a means of mans coming again to his God, whom he had forsaken by sin, whether he were *Jew* or *Gentile*, by bringing them under such a Covenant as will admit of Repentance, using all such methods of grace & mercy to the world, as might render God amicable & willing to receive all that would come unto him: It is true the *Jew* for a time might challenge to himself some greater remarks of Gods favor than the *Gentile*, which did not know God, but neither of them both were ever under such a Covenant as did admit of Repentance; for if a *Jew* had transgressed any of the Commandments of God, he was to die without mercy, or at least to undergo the penalty of the Law, which the breach or trangression did require. And the state of the *Gentiles* was, I may say, far worse, the covenant that they were under being but the covenant of nature which admits of no Repentance; for our first parents breaking terms with God, did bring misery upon their posterity, & under this misery all mankind did Groan, & by this means they had excluded themselves from the knowledge of God, and acquaintance with him, and had little or no means of reforming their lives, nor to make themselves capable of the return of Gods favor to them, till Christ did appear to execute the Office of reconciling men to the Eternal God, by bringing a clearer knowledg of God into the world, by proposing such terms & means as might conduce to their happiness, both in this world, and in the next; For consider, that the condition of men was such, as did Render them to Almighty God to be his enemies, for they went on in sin, and in open hostility against him; now if it were the design of Jesus Christ to be a means of their being saved, or to speak thy words of the Lord Christ himself in my text, *To save that which was Lost*; then it evidently appears, that he must put them in a posture to receive and accept this salvation, & that must be by reconciling them to God: Therefore when we hear Christ to give notice to man that he came to save them, we must understand that he first reconciled them, by procuring pardon for their sins by his death, to restore them to favor, to propose easie & free conditions of mercy in his Gospel, & to use man so friendly as not to preclude the way of salvation, but invite him to Repentance, and to promise a pardon for all past sins, so

that man may thereby be induced to come to God, and accept of the salvation which was designed by God through Christ to be offered to the World. The sum of this amounts to thus much, That the design of Christ coming into the world, was to intitle man to all the Acts and Titles of friendship and kindness, (which are the consequences of this his design of saving lost man) which can be received from God by man or given by God to man.

In this reconciling man to God, which was effected by Jesus Christ, we shall find these particulars worth our serious consideration.

First, That there was an intention on Gods part, that as there was a valuable consideration of the purchase of Christ by him made in procuring mans salvation; so it should be appliable to man without any fraud or limitation of the same to them; so that by meanes of mans being reconciled to God, he hath plainly set forth not only his willingness, but his intent and purpose to save them.

Secondly, That he hath put man into a fair possibility of being saved, so that if he voluntarily sinneth, his destruction is of himself; for now he hath taken off from them the guilt and condemnation which was brought into the world by *Adam*'s transgression, so that the guilt of our first Parents shall not be laid to our charge.

Thirdly, Christ in reconciling man to God, procured for them this favour and grace from the Eternal God, that they should receive from him such competent measures of strength to do his will and pleasure, and act in his Commandments as became the servants of so holy and good a God, as he hath been pleased to represent himself in Scripture to be, and be by him enabled to repent and believe, and persevere in both unto the End, so that they might actually enjoy the salvation which Christ designed for them by his death.

Fourthly, in this great work of Reconciliation, Christ hath designed, that upon the account of repenting for sin and believing in God, through the preaching of his Name, they may be accounted righteous and blameless in the day when he shall come to judge the World in power and great glory, and have the end of their faith, even the salvation of their souls; for by virtue of the reconciliation purchased by the Blood of Christ, of which we now speak, all the means of Grace are so sanctified, to the very end they may appear prevalent and effectual for mans inheriting that life and glory, which we have promised, and Christ is gone before to possess for them.

Fifthly, In this work of Reconciliation, great joy and confidence is now designed by the Son of God; it is apparent that man having obtained this great benefit of being reconciled to Almighty God, he hath the ground of the greatest joy and confidence and dependence upon God in all conditions, that may or can befall him in this life; for now he hath not only occasion of rejoycing in the future hopes of eternal life and glory, but also in his very sufferings, in that he may, if he use the means, be assured of this, that his afflictions will be made sweet unto him, *Rom.* 5. 3, 11.

Sixthly, In this work of Reconciliation to Almighty God, Christ did design for man boldness to enter into the Holiest, that is, with all freeness to approach the presence of Almighty God by prayer, *Heb.* 10. 19. *Having therefore, Brethren, boldness to enter into the Holiest by the blood of Jesus:* and in *verse* 20. the Apostle, as he sheweth that this boldness is designed in the Blood of Christ, so he sheweth us also by what way this entrance is to be made, even *by a new and living way which he hath Consecrated for us, that is to say, his Flesh.* The dispensation of the Law could not procure this priviledge, therefore in this great work of the reconciliation of man to God, Christ our dearest Redeemer hath procured

cured this confidence and freeneſs of approaching the preſence of the Almighty by a way never known before, and that a clear and living way, in oppoſition to the dead ſhadows and beggarly rudiments under the Law, which might miniſter matter of diſcouragement but no conſolation and freeneſs with God in any addreſs whatever, made or to be made to his Divine Majeſty; now all this was deſign'd and accompliſh'd by his breaking down of the partition wall which hindred mans acceſs to God, and to this very end and purpoſe, that man might ſerve and worſhip this God (who thus hath manifeſted his love to them in his Son, whom he ſent to ſave that which was loſt) with all unfeignedneſs and fulneſs of Faith, reforming their lives, & conforming their wills according to the Rules of the word of this Reconciliation, which I now Preach, that thoſe afflictions & dangers, that may appear, might not cauſe them to waver in their conformity to the Laws of this *Jeſus*, who came to ſave fallen man from ſin and Satan, to tranſlate to the happy ſtate of being the Son of God through Faith in him; which brings me to the Second Particular.

2. A ſecond priviledge that Chriſt came to inveſt men withal, was the Adoption of Sons; for as he came to bring men to the friendſhip of God, and to reconcile them to that God from whom they were gone aſtray, & againſt whom they had acted open hoſtility, ſo he came to renew a Relation in man to God; to this end did he deliver man from the Yoke of the Law, that he might become a Son of God, ſee *Gal.* 4 4. 5. *In the fulneſs of time God ſent his Son made of a Woman under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons.* It is true, Man was the Son of God by Creation, but here is a new way, that Chriſt retrieves this Relation (forfeited by ſin and Diſobedience) of man to God, by contriving his Redemption by his Blood and deſigning his Eternal Salvation in the world to come, upon the performance of thoſe duties to which he is obliged by vertue of the Redemption Chriſt purchaſed for him: And to this end that he may be ſecured, that Almighty God owns this his Relation, he hath given him the ſpirit of Adoption whereby they cry, *Abba* Father, ſo that by this ſtate of Sonſhip to God, they are deſigned to be delivered by Chriſt from the ſpirit of Bondage, again to fear; for it is evidently true, that thoſe who were even in a *Jewiſh* ſtate, and therefore might have a great right to the promiſes of God, *Rom.* 9. 4. were ſo far from being the Sons of God, that at the beſt they were but in a ſervile condition, for they were obliged to thoſe performances which were ſlaviſh, and being but external, had nothing at all of any internal goodneſs in them; and theſe were done meerly for fear of diſobeydience, and being puniſhed with ſtoning, & the like which is the condition of Slaves, who muſt do what the Maſter commands, or be beaten if they perform it not; and if this were the ſtate and condition of the *Jews*, in what a Predicament the Gentiles were, I leave it to the judgment of rational men? certainly their condition muſt be more baſe and ſervile, haveing little or no knowledg of God amongſt them; therfore their Engagements to the preformances of the Religion that was propoſed in the Law of Nature, muſt not come near for eminency to thoſe which the *Jews* had; but Chriſt, our Lord, who is above all, God bleſſed for ever, hath engaged and drawn man with more liberal Bands; the commands that he layeth upon Man are ſweet and pleaſant, *His yoke is eaſie, and his burden light*, *Matt.* 11. 29, 30. His Cords are the Cords of a man, and his Bands the Bands of Love: In a word, they are ſuch as we cannot but judge to be moſt reaſonable, and moſt agreeable with human nature, and to them is added, as to Sons, all ſuch promiſes of love and kindneſs, as may oblige man to act like a Prince in his ſtation, and run on in the courſe of obſerving thoſe

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Commands; nay, the diſobeying of theſe commands, are not attended with ſuch ſervile puniſhments, as of Stoning, and the like, but Paternal; as ſuſpenſion from Church fellowſhip and communion, which do not tend to mans deſtruction, but his reformation; not to the killing of the body, but to the ſaving of the *Soul*, in the day of the Lord: Now of this ſonſhip we have ſufficient evidence, in that they have deſigned for them, by Chriſts coming into the world, the ſpirit of adoption, which Chriſt did purchaſe for man; ſee *Rom.* 8. 15. *Ye have not received the ſpirit of Bondage again to fear, but ye have received the ſpirit of Adoption, whereby we cry* Abba *Father*; which ſpirit, (though received by none, but by thoſe that believe, yet deſigned for all thoſe that Chriſt came to ſave, and thoſe in due time ſhall be diſcovered) is a diſpoſition of Soul formed in Man by God, whereby he expreſſeth his confidence and dependence on God's kindneſs to him as a Father, to look upon God as tender in his dealings with the ſons of men, and rich in his Evangelical Promiſes, and offers of grace and Favours in oppoſition to a more ſervile *State*, under which men were before Chriſt came to ſave that which was loſt: This *Spirit* is called the *Spirit* of Chriſt; ſee *Gal.* 4. 6. *And becauſe ye are Sons, God hath ſent the ſpirit of his Son into your hearts, crying* Abba *Father.* From all which, I gather this, that Man's Relation to God as a Son, appears in this, that he hath ſent the ſpirit of Chriſt into their hearts, by which they have power given them to call upon God, & are enabled to make their addreſſes to him, not only as God, but as their Father, the Goſpel of our ever bleſſed Redeemer aſſuring them, that they are no longer under any ſervile condition of being bound to any legal obſervances, but that God will deal with them (provided they keep the terms of Faith and obedience) according to the promiſes made to the Father of the faithful, and will juſtifie them upon the aforeſaid Terms, without thoſe Deeds of the Law: And for a further confirmation of this, we ſhall find the Apoſtle St. *Paul*, Rom. 8. 16. to ſay, *The ſpirit it ſelf beareth witneſs with our ſpirit, that we are the Children of God.*

3. As Jeſus Chriſt did come to give the Sons of Men this honour and privledge of being the Sons of God, ſo he came to give them the inheritance of the Kingdom of Heaven; for certainly it is a conſequence that is natural, *viz.* That if Chriſt in his coming to ſave that which was loſt, did deſign to bring men to ſtand in relation to God as Sons, then certainly he did deſign them Heirs of ſome inheritance; See *Rom.* 8. 17. *And if children, then heirs, heirs of God, joint heirs with Chriſt.* Now this priviledge of mans being deſigned to the Inheritance by the coming of Chriſt into the World, is further apparent, from theſe ſix Conſiderations.

Firſt, God hath prepared it for them; for it is apparent that when it pleaſed God to ſend his own Son into the world, to teach the ſons of men what good things he had intended them; he alſo did give his great Delegate power to inform the World what good was provided for them upon the condition of their obedience to thoſe things he is pleaſed to propoſe in his holy Goſpel, which they have great aſſurances of enjoying: See 1 *Cor.* 2. 9. *Eye hath not ſeen, nor Ear heard, neither hath it entred into the heart of man to conceive the things that God hath prepared for them that love him.* And as love is the condition here of enjoying theſe great and good things prepared, in expreſs terms, ſo let me tell you, it implies all manner of obedience to the Goſpel, which is offered and preached, together with the good things therein contained, which man may enjoy, becauſe prepared, if he doth not render himſelf incapable through diſobedience; for certain it is that man, by vertue of this deſign, is an heir not only of the good things of this life, whether temporal or ſpiritual, but alſo of that which is to come; and if an heir, then it's certain, that this inhe-

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ritance is provided for him, and this provision or preparation that is thus made, is made by virtue of Christs coming into the World.

Secondly, Christ's coming into the World, and fulfilling the will of God, purchased the inheritance for man; therefore the Kingdom of Heaven is called a purchased possession, was bought for man, and man for that, by the blood of the son of God, *not with silver and gold, or with things corruptible, but with the precious blood of the son Jesus Christ*, as St. Peter saith, 1. *Pet.* 1. 19. and St. *Paul* in plain terms, calleth it *a purchased possession*, Eph. 1. 1

Thirdly, it is promised to man, and therefore he is an heir by virtue of the promise an holy God, for whom *it is impossible to lye*, Hebr. 6. 18. and will undoubtedly perform this promise, provided man accepteth of it upon the terms it is offered: it is entailed upon man by an Oath of a God that changeth not, so that man hath good security from Almighty God of this inheritance, by vertue of this promise, which is confirmed by Christ coming into the world to save that which was lost.

4. They have all the means of grace tending thereunto, they have the Gospel preached in words adapted to their capacity, and meanes by which they may come to the knowledge of God, in order to their full fruition, and perfect enjoyment of this glorious inheritance; and as nature doth nothing in vain, so God in his great goodness designs all and every of the means of grace, to tend to the effectual enjoyment of glory and bliss in another world.

5. They have designed for them the earnest of the Spirit of God, which is the earnest of the purchased possession, which if they do not quench or oppose in the Ministry of the word and Sacraments, it doth enlighten their understanding, and inform them of the height and depth, & length & breadth of the mercies of God in reference to another life, & that Spirit which beareth witness in their hearts, that they are or may be Sons of God, the same Spirit also beareth witness, that they are or may be heirs, & that an inheritance is designed for them, & that man may be possessor of this earnest of his inheritance thus designed by the coming of Christ into the World, God hath given in his word such a power and energy to this spirit to attend it, that unless he be willfully obstinate, and shutteth his eyes against the truth revealed in this Gospel, he cannot otherwise choose but receive the same; & receiving the same, he receiveth the spirit in some degree or other, by which he is secured of this inheritance thus revealed in the Gospel of our Lord Christ.

6. Some have this inheritance already in possession by vertue of Christs coming into the world to save that which was lost. Now all these considerations are now made use of, to prove that man is designed an heir of everlasting salvation, and the way for the attainment hereof, is made by the Birth, Life, Death, and Resurrection of Christ.

Secondly, we are to inquire what is here understood by the word Lost, *the Son of man is come to save that which was lost*. Here two things are to be considered. 1. the persons lost, who they are, 2. the Loss it self.

1. Let us consider the persons lost, who they were, and we find them to be the whole posterity of *Adam*, 1 Cor. 15. 22. *For as in Adam all dyed, so in Christ shall all be made alive*. Death it passed upon all, for that *Adam* first sinned, then all his posterity after him, and were lost, for sin was propagated upon that root and vicious example, for they sinning in Adam dyed and suffered the punishment of their sins: now these were those whom Christ came to save, *The son of man came to save that which was lost*.

2. The loss it self; they had lost their acquaintance with God, and were gone all from the wayes of his Laws, and acted contrary to the commandments given them which were written in their hearts; they were enemies to God, and acted upon hostility

against him; and this was their sad and dismal State in which they must have perished to all eternity, had not God sent his Son in the likeness of sinful flesh, to recover man thus fallen out of this lost state, into which they had rushed headlong, and by this means had exposed themselves to everlasting punishment.

3. We now come to inquire how those persons here in the Text, expressed by the word *Lost*, were lost: Some have asserted, and believed imprudently, that it was by the Decree and will of God, that man was thus lost; now that we may not be deceived in this particular, let us inquire what God threatned, and what he inflicted, *In the day that thou eatest thereof, thou shalt dye.* He threatned death, and did accordingly inflict it; for by reason of the Fall of our first Parents their whole posterity became mortal, and both he and all that were before Christ came into the World, were left to a meer natural state, that is, to a state attended with the greatest imperfections, & without those means that we through the abundant grace of God do or may enjoy; for it is plain that it was a State so defective by this, that none could ever enjoy the Hopes of Heaven, by any means it could afford in order thereunto, but to take away the evil state of affairs into which man was introduced by the transgression of *Adam*, in the fulness of time God sent his Son into the World, to save man from this Ruine.

Again, it cannot be conceived by any man that will but consult the dictates of Reason, that it should be the pleasure of the most high and holy God to lay a necessity of sinning upon *Adam*, or upon any of his posterity, because from that time to the very appearing of the ever blessed Jesus in the world, he by those Lawes he proposed to the sons of men, hath required innocency of life, repentance and holiness, and when Jesus did appear, all the means of attaining a happy end were provided, even such means as were consistent with the grace of God to give, or the necessity of mankind to enjoy. The premises considered, I now shall sum up what hath been spoken in reference to the explicatory part of the Text, into this one intire proposition.

That Jesus Christ, the Son of man, came to save the whole posterity of *Adam*; or thus, that the design of Christ's coming into the world, was to save all men; for take notice of my Text, where Christ himself saith, the *Son of man is come to save that which was Lost*; and for the better understanding of which I will show you; First, how far the Scripture doth with an high hand prove it. Secondly what rationall arguments will appear to defend the same.

1. How far the Scriptures do with an high hand prove it; though I now speak with great grief, that it is a doctrine that hath been looked on by some to be a meer novelty, even by those whom I respect for their Learning and Piety, though true it is, that many good men have opposed this great truth, yet their believing to the contrary, never made them so; for certainly their holiness in their practices doth oppose their Errors in their judgments, in reference to this particular, I will therefore begin with those Scriptures which in plain terms do prove this Doctrine laid down by me in this Discourse.

Consider the saying of our ever blessed Lord to *Nicodemus*, John 3 16. *So God loved the World, that he gave his onely begotten Son, that whosoever believed on him, should not perish, but might have everlasting life.* By the word *World* here we must understand the Posterity of *Adam* (to whom God the Father was pleased to shew this favour of sending his Son) both good and bad; for true it is, that the wicked of the World are sometimes put for the whole World, as 1. *Joh.* 5. 19. *We know we are of God, and the whole World lyeth in wickedness*; in which words the *World* represents to us only the Wicked in the World, who

in respect of their vast numbers and multitudes, and the inconsiderable number of the Godly, are termed the whole world; but more frequently the word *World* comprehends Good and Bad, be they many or few, but never used for the Elect or Godly party considered by themselves; and then consider this Particle *Whosoever*, which setteth forth the universalitie of the grace of God to mankind in giveing his Son Christ Jesus to the World.

For certain it is, that this Particle would appear very unnecessary, were it not that we understand by the word *World*, the whole Posterity of *Adam*; and it would devest the whole Verse now recited, of its sence.

Again, consider the Context, as first the two precedent Verses. *As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him, should not perish, but have everlasting life.* Now when it pleased God to direct *Moses* to make a Brazen Serpent, and lift it up, he did it not with an intent only of healing a few persons, but that whosoever did look upon it, should be healed by it, *Numb.* 21. 8. So Christ, who was sent into the World to save man, was not sent to some few, nor lifted up on the Cross for some few, but lifted up that all might look upon him with an eye of Faith and live.

Then consider the following Verse, *For God sent not his Son to condemn the World:* Now it is impossible to expound the word *World* here, to be the Elect, but all men, who by sin were in a state of Condemnation, till *Jesus Christ* came into the World; therefore the taking the word *world* in this sence doth set forth and magnifie the love of our holy & good God; for certainly it can't appear so lovely in the apprehensions of men, when intended but for a few, in respect of the sons of *Adam*, as when designed to be extended to all.

Again, consider how God in all the Holy Scriptures hath been pleased to express himself to have abundance of grace, sweetness, love, mercy, pity, and kindness, to hate nothing that he hath made, and wills the salvation of them, that die and perish for ever; look upon those compassionate expressions of his, to the vilest of men, *Why will ye die ye House of Israel?* &c. Now if we take the word *world* in its genuine latitude, we shall find it to have an exact consistency with all those lively intimations, nay demonstrations of those excellencies of the eternal God; & we find them confirmed in giving his Son to the world, to save that which was lost, otherwise we must of necessity judge that Jesus Christ did come in his own Name, and not in the Name of the great God; and to preach Doctrines of his own invention, and not the Will of his Heavenly Father, or else we must look upon God, who is Truth it self, to pretend very fairly to men in the Old Testament; & unkindly in the New.

And besides all this, let us consider what the learned have said in all Ages upon this very Text now in debate; see *Gualter* in his 20. Homily on the Gospel, according to St. John, *Et hoc quidem clarius exprimit quando eos nominaturus quos ita dilexerit Deus, non Abrahami aut* Isaacci *aut* Jacobi *aut* Mosis *aut* Davidis *Prophetarum* Mariæ *virginis Apostolorum denique & sanctorum martyrum meminit, sed mundi, quem totum in malo jacere Evangelista noster testatur & cujus principem esse diabolum ipse Christus non uno loco affirmat.* From which words, I do observe that this judicious and reverend Divine doth not terminate Gods love to some few particular persons, but according to the sence of our blessed Redeemer, doth by the word *world*, understand the generality of all Mankind, and by this means doth rende Jesus Christ to speak that which was consistent with the Intentions, Decrees, and Predeterminations of the most High God, who before Christ did appear in the world had manifested himself o be gracious and merciful in pardoning sins and transgressions.

Quare

Quare Salvator dictus est mundi, saith St. *Augustine*, speaking of Christ, *Nisi ut mundum solveret*: so that both modern and ancient Writers have with one consent upon these words now in hand, (viz. *God so loved the world*) understood by the word *world*, the whole posterity of fallen *Adam*, who was the beginning of sin, and entailed the misfortune of dying, and being subject to sorrow upon his whole posterity; which brings to mind that saying of S. *Paul*, Rom. 5. 18. *Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life*; see *vers.* 19. *For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous*. In which you may see two sorts of persons represented to your consideration, the one condemned to death by reason of *Adam*'s offence, and the other justified to life by Christ our Lord: Now who were they that were condemned? they were no more than all: and who were they that were justified? no fewer than all, in the other verse; no more than *many*, were made sinners by *Adam*; nor any fewer than *many* made righteous by Christ. God certainly suted the salve not only in respect of its quality, but also in respect to its quantity to the sore; the larger the malady was, the larger extent the remedy was to be of; therefore we may see the coextensiveness of the Grace of God in his Son Jesus, in order to the justification of men, with the sin of our first Parent, in respect of the condemnation of men; so that as we are induced to believe, that by the disobedience of one, many have been made sinners, and so guilty of, and liable unto death, [that is, that all men as they come respectively, to be conceived and born, are now made liable to death, by the disobedience of one being long since acted, and should have perished for ever, had not the abundant grace of a good God prevented it] so certainly it will appear and be found true in due time, that many, even as many, yea, the self same, both number and persons in their successive conceptions also, and comings into the world, with those that are already past shall be made righteous; that is, have been, and shall be delivered from the guilt of that sin, and liableness to death by the obedience of one man, that is, by the submissive deportment of Jesus Christ towards the most high and eternal God, in yielding himself up to death. From all which I draw this conclusion (remembring the voice from heaven to St. *Peter*, Acts 10. 15. *Call not thou common, that which God hath cleansed*) that it is not safe for any man to make that number less, which God hath made greater; nor to assert a signal disproportion between two numbers, which God hath computed and drawn up to a perfect equality.

Another Text appears also ready to vindicate the truth of this Proposition now in debate, and that is the words of St. *Paul* in his Epistle to *Timothy*, 1 Tim. 2. 1, 2, 3, 4, 5, 6. *I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, for Kings, and for all that are in authority, that under them we may lead a quiet and peaceable life in all godliness and honesty; for this is acceptable in the sight of God our Saviour, who will have all men to be saved, and come to the knowledge of the truth; for there is one God, and one Mediator betwixt God and Man, the Man Christ Jesus, who gave himself a ransom for all.* In which words consider the duty enjoyned, and that we find in the first *Verse*, expressed, where S. *Paul* adviseth *Timothy*, & all those that were committed to his charge and care, that not only in publick, but in private, supplications be made for averting all things that were hurtful either to soul or body; secondly, Prayer, in order to obtain all good things that were necessary; and thirdly, Intercession for others, & thanksgivings for mercies already received, and this not only for themselves, but also for all mankind. In the 2 *verse* this Apostle is more particular in his charge; and wills that the aforegoing

Office

Office be made for the Civil Magistrates and what sort of men Civil Magistrates we
when this epistle was written, you may easily judge, if you consult the History of the Churc
yet the Church was to perform those good Offices for them. And why so? Because
them we owe all our peaceable living in any place in the exercise of Religion, & a virtuo
Life; and therefore it was then, and is now but reason, that Prayers and Thanksgivin
should be made for them. And how is this made good? *For this is acceptable in the sight
God our Saviour*, that is, this is that which God Almighty under the most Sacred dispe
sation of his Gospel requires at our hands; he having enjoyned us by his Son, the ever bl
ed Jesus, to pray for our Enemies here, enjoyns us by the holy Apostle, to pray for Mag
strates, even for those that persecute his Church, whether they be *Heathens*, *Jews*, *Turks*, or
any particular unbelieving, & that because he gives us his most holy example of desiring t
salvation of all men; and in order to this he hath provided such powerful and effectu
means to bring them to a Reformation of their Lives, though never so wicked, and now
entertain the Gospel of his Son; and for this he gives this reason, that there is but o
God, who designs the good of all, and one Mediator and Peace-maker between God an
man, even he that hath taken our common nature upon him, and in it dyed for all tho
whose nature he assumed, the man Christ Jesus.

Consider else how weak the Apostles Argument will appear, by which he persuad
Christians to perform those duties for all men, if so be that Christ in coming to save th
which was lost, did not design and intend the salvation of all and every man; for certai
it is, that it is as lawful for me or any man to pray for the recovery of the fallen Ange
out of their dismal state of darkness, as for those men whom God in Christ did never desig
nor intend to save when he came into the World.

Another Testimony that speaks very plain in vindication of this Proposition, is th
of St. *Paul*, 2 Cor. 5, 14. 15. *For the love of Christ constraineth us, because we thus judge
that if one died for all, then were all dead; & that he died for all, that they which live, should n
henceforth live unto themselves, but unto him which died for them, and rose again.* The Apost
here teacheth us, that mans love to Jesus Christ is founded on his to us, and hath in it a
obliging power to make us do whatsoever it will have us, making this Argument fro
this certain truth of Christs having dyed for all men, that then certainly all men were si
ners, lapsed into a lost state, and so without hope; that unless some means had been used
recover them, they must have perished to eternity. Another place worth our serious co
sideration, is that of *Heb* 2. 9. *For we see Jesus, who was made a little lower than the Angel
for the suffering of death, crowned with glory and honor, that he by the grace of God should ta
death for every man.* From all which I gather this undoubted Truth, that the great desig
of Almighty God in the humiliation of the Messias for a while, even to the death of t
Cross, was for the Redemption of all and every of the sons and daughters of *Adam*; for
we consider rationally the import of this Clause, we cannot judge of the atonement made
Christ to be for any fewer than those that lay under the dismal consequences of *Adam*
Transgression, for the words shew, that the Lord Christ, though clothed with a bo
of flesh, wherein he was capable of dying as well as other men, yet did not suffer dea
simply, through the malice of his Enemies, but upon an account far superior unto tho
for the Apostle attributes his death to the grace of God, *that he through the grace of God*, th
is, through the love and gracious affections of God, not towards some, or a few, no,
yet towards all men collectively taken, but towards all men distributively taken, that
towards every particular & individual person, ὑπὲρ παντὸς, saith the Holy Ghost, *for ev*

...n, that is, to procure eternal redemption and salvation for every man, without the ex...nsion of any: consider 2 *Cor.* 5. 19. 1 *John* 2. 2. 2 *Pet.* 3, 9. 2 *Pet.* 2, 1. and many o...er places at your leisure.

I now come to shew what rational Arguments may be used, in order to a clear disco...ry of the Truth of the Point in hand, and of those in their order.

1. Because God hath not determined the destruction of any man, but desires the sal...tion of all, and every man; for certain it is, that man, or those men, cannot be pro...erly said to be lost in the sence of our Lord Christ, if so be God had determined their ...ernal state of misery *ab æterno*; but that I may be plain in the prosecution of this Ar...ument, I will lay it thus; If God hath determined the destruction of no man, but would ...ve all men to be saved, then he sent his Son to save all men. but God hath determined ...e destruction of no man, but would have all men to be saved, therefore he sent his ...n to save all men.

As to the first Proposition of this Argument, it is apparent that all Gods actions are ...table to his desires and designs, especially when spoken of in reference to the Redemp...on of man; and if so be we can but perswade you to be convinced of this great truth, ...at God desires the salvation of all men, and determines the destruction of no man, then ...will follow that God, in point of wisdom and honour, would appoint a way for the ...demption and salvation of all men; even when his Son came into the World, as the ...ost proper means of mans recovery, God then in him would appear actually to shew ...ercy unto those whose salvation he did thus design.

As to the second proposition that God determines the destruction of no man, but, ...ould have all men to be saved, will be made appear by many infallible demonstrations, ...d those I will offer to you in their place as follows.

1. It is inconsistent with the holiness of God to determine any mans destruction, with...t respect to sin; for it is apparent, that if God hath absolutely determin'd the destruction ...some men, then in it follows, that he determin'd them to such a state of sin, in order ...their sufferings; now this is altogether inconsistent with the holiness that God requires ...m us, and much more, with that which is most pure in himself, you know, that for ...an to be an accessary to sin, stands as guilty in the sight of God, as if he were a Prin...al, and much more if he should necessitate a man to any irregularity; now if this be ...to be charged upon a Rational man, let us not charge it upon a Righteous, and holy ...d, who cannot behold Iniquity without Judging, and therefore is far from determining ...man to sin, which necessarily follows, if he absolutely from all eternity hath determi...him to punishment.

2. It is inconsistent with Gods mercy, and also with those expressions of mercy to man...d, to determine any mans ruine, nay it is a part of his title, Gracious and Merciful *Exod.* ...6, and in the New Testament he hath declared himself to be a God, and father of Love, ...God of all Consolation, *Job.* 4. 16. 2 *Cor.* 1, 3. *A Saviour of all Men.* 1 Tim. 4, 10. ...*e punisheth it is not willingly*, Lam. 3. 33. *He is slow to anger, but abundant in Goodness,* ...*lower Mercies every day, but inflicts Judgments now and then.* Now this absolute de...ining of Man to eternal punishment, is inconsistent with the frequent representations ...he makes to us of himself in his Word, and to the Experience we have of his kindness ...rds us; and can we believe that mercy pleaseth him, when he taketh pleasure in such ...ities as are not consistent with the nature of true mercie, and by this we shall render ...Most High a Destroyer, and not a Saviour of Mankind.

It

3. it is inconsistent with Gods justice, absolutely to determine the destruction of a Man, *The Lord is Righteous in all his ways*, Psal. 145. *The judgments of the Lord* (saith Solomon) *are weight and measure*. That is, exact without exception. He is so just, that he appeals to man, and calls him to judge of his proceedings: *Isa*, 5. 3. *Judge I pray you betweene me and my Vineyard*. Now to determine the destruction of any man without the consideration of some personal sin or sins of his own, is so far from such appeals to humane understandings, that it is not to be charged upon God, who acts with men according to the Law he hath made with them; for it is apparent he must lay a necessity of sinning upon them by reason of such a Decree.

4. It is inconsistent with God's truth, you know that God is a *God of truth, Deut.* 32. *Truth it self*, Job 14. 26. If God commands obedience, and yet makes man uncapable of obeying, how is this consistent with the truth of his Commands, and certainly such an absolute determination to destruction doth render man wholly uncapable of fulfilling the will of God; and if God offers grace to mankind, and designes that men shall not receive it, how is this consistent with the reality of his offer? now to offer grace to all men, yet by means of an inevitable Decree of most mens perishing, he doth by this render men under this Decree uncapable of this grace, and in that mocketh men, and will appear rather to be a God that delights in falshood, than in truth. *Piscator* telleth us roundly, *Et si probos mandat Deus ut Evangelio credant, non vult tamen ut credant.* This is a direful expression: and again, in another place, the same Author saith, *Gratis non offertur à Deo singulis (licet vocatis) animo communicandi eam, sed solis electis*; many such hard expressions has this author, by which I apprehend the most High and true God to be by him charged with such falshoods, as are not to be endured Betwixt man and man, and therefore see that neither the Holiness, Mercy, Justice, nor truth of God will admit of this strange proposition, that God should from all eternity decree the destruction of a great part of mankind, then it will follow that the attributes of God must be highly justified by our doctrine being compatible with it; and if this be given for granted, then we have cleared this second proposition, that God hath not determin'd the destruction of any man, but would have all men to be saved; and this being proved, I conclude this Argument thus, that the premises being sure and certain, the Conclusion that must be deduced from all is, that Jesus Christ came to save all Men.

2. Because God hath obliged all men to believe that Jesus Christ came to save men, therefore this shall be my second Argument. If that all men are bound to believe in Jesus Christ for salvation, then Jesus Christ came to save all men; but all men are bound to believe in Jesus Christ for salvation, therefore Jesus Christ came to save all men. The first Proposition certainly cannot be denyed, for God did never oblige any man to believe a lie, and God himself hath laid an injunction upon man to the contrary; and besides all this, that God is so far from enjoyning any man to the believing lies, that he hath punished his own People for putting their trust in Lies, and hath laid it upon others, as a Remark of his great anger against them, that they were given up to believe a Lie, to the end that they might be damned, for not receiving the Truth in the love thereof. Now the second proposition is apparent, that all men are bound to believe in Jesus Christ for salvation, if we consider, 1. That God hath commanded all men to believe. 2. He hath promised life and salvation to those that believe. 3. He threatneth damnation to those that believe not. 4. He useth all such Arguments of Incouragement as may induce men to believe in Jesus Christ for salvation.

I. God hath commanded all men to believe in Jesus Christ, see *Acts* 17. 30. *And the times of this ignorance God winked at, but now he commandeth all men every where, to repent*, and consequently to believe, for without Faith there can be no true repentance.

II. God hath promised life & salvation to those that believe; for he hath not onely made it his command, but hath promised the greatest Good a creature is Capable of receiving, *Mar.* 16. 16. *He that believes, and is Baptized, shall be saved*; and *Joh.* 3. 16. *God so loved the World, that whosoever believeth on him, should not perish, but have everlasting life.*

III. He threatneth damnation to those that believe not; for as he commandeth and promiseth rewards to those that obey his command in this particular, so he threatneth punishment to those that believe not, *Mar.* 16. 16. *He that believeth not shall be damned.* And our Blessed Saviour himself saith, *He that believeth not in the Son of God, the Wrath of God abideth on him, and he shall not see life.*

IV. God useth all such arguments of Incouragement as may induce men to believe in Jesus Christ for salvation; sometimes he presents them with his great love to them, *Joh.* 3. 16. *Tit.* 3. 4. sometimes with the greatness of his mercy and tenderness of his compassion, *Exod.* 34. 6. *Luke.* 1. 72. sometimes with the delight and pleasure that he takes in shewing mercy, *Micah.* 7. 18. *Ezek.* 33. 11. sometimes with his faithfulness, *Heb.* 10. 13. 1. *Cor.* 10. 13. sometimes with the Oath that he hath made in order to shew men what great security they have of his Promises, *Heb.* 6. 17. 18. *Luke* 1. 72, 73. sometimes with his desire of their salvation, 1. *Tim.* 2. 4. sometimes with his great grief when men appear obstinate, *Jer.* 44. 4. sometimes with the great provision that he hath made for mans salvation, *Matt.* 22. 4. *Heb.* 9. 14. And lastly, with the consideration of the glory that will accrue to himself, and to his Grace by their believing, *Eph.* 1. 6. 12. I confess *Piscator* hath an harsh expression. *Non vult Deus reprobos credere, licet linguâ profiteatur se velle*; but is not this to make God to deal with men in matters of salvation, as the Poets fain the gods to have dealt with poor *Tantalus*, set pleasant food to eat, and water to drink, and yet he is capable of neither; so God dealeth with man, if the doctrine of *Piscator* be under any circumstance whatever to be believed; but seeing God hath been pleased to declare his intention in this particular, of his willing all men to believe in his Son for salvation, he hath sent his Son to save all; for do but shew me the man for whom Christ never died, and I will shew you the man that is not bound to believe on him; I hasten now to draw some inferences from this Discourse in general, and so conclude.

1. Seeing that God hath sent his Son to save all Men, then all men are in possibility of being saved; for certain it is, that as nature doth nothing in vain, so God doth nothing in vain, for he hath not sent his Son to put men into a worse state, then they were in by the Fall of *Adam*, but certainly in a far better.

2. This overthrows the Doctrine of the Church of *Rome*, who establisheth another Means of Salvation; and Christ being made a propitiatory Sacrifice for the Quick and the Dead, which is a means of our life and happiness, and of our atonement with Almighty God, with what face can that abominable Strumpet introduce another propitiatory Sacrifice to come in competition with that Sacrifice that was offered up *once* for all? Then the Sacrifice of the Mass, which She impudently asserts to be a Propitiatory Sacrifice for the Quick and Dead.

3. Seeing that Jesus Christ came with an intent to save all men, then how ought the Ministers of this Salvation purchased by the Blood of Christ, endeavour by their constant care over their respective Charges, to make known and reveal the grace of God

man, in order to reconcile man to God? consider the example of St. Paul, 2 Tim. 2. 10, 11, 12. who did therefore labour in the Ministry of the Gospel, & did patiently suffer reproach, because He did trust in the living God, who is the Saviour of all, especially of such as believe; and to this purpose he exhorteth *Timothy*, 2. Epist. 2. 25. 26. meekly to instruct those that are contrary minded, that he might be recovered out of the snare of the Devil, and thereby they may render themselves, *Innocent of the Blood of all men*, Acts, 20. 26, 27.

4. Let us then love & obey this Jesus, who hath thus loved us, and gave himself for us: See 1 *John* 4. 19. *We love him, because he first loved us.* And this is St. *Peter's* only Argument, to persuade the Christians to whom he wrote, to pass the time of their sojourning here in fear, because they were not *redeemed with things corruptible, as with silver, or gold, from their vain conversation received by tradition from their fathers, but with the precious blood of Christ*, 1 Pet. 1. 17, 18, 19. See that expression of St *Paul*, 1 Cor. 20. *Seeing*, saith he, *you are bought with a price, therefore glorifie God in your spirit, and in your bodies, which are Gods.*

5. Let us love one another; for seeing it is apparent that Christ came to save us, & did manifest the love of the most high God by coming into the World, and dying for our sins; let this oblige us to a mutual love one to another; considering that the Apostle doth draw this duty from the manifestation of Gods love to us; herein is love, not that we loved God, but he loved us, and sent his Son to be a propitiation for our sins: *Beloved*, saith the Apostle, *If God so loved us let us love one another*: therefore let each name of division and contention cease, and God will assist us here with his grace, and hereafter exalt us to the Kingdom of his glory, where we shall injoy the presence of God, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore.

Which God grant for his Son Jesus Christ his Sake. Amen.

FINIS.

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